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There is a measured sanity and balance in the descriptions which are in sharp contrast with the lurid, sensational articles which misrepresent the industrial situation and really defame the poor. The dark and discouraging facts are not hidden or toned down. The author is entirely faithful in dealing with the obstacles to progress, both in character and environment. But constant friendly relations with the struggling poor have revealed to her those remedial forces which give hope of success in all educational enterprises on behalf of the working people.

C. R. HENDERSON.

La Population et le Système Social. Par FR. S. NITTI. Avec une préface de René Worms. Paris, V. Giard et E. Brière, 1897. Pp. 276.

IN the preface M. Worms discusses the question of the relation of demography to sociology. The problem of population was first discussed by economists as a chapter in political economy. Recently it has been taken up by the statisticians as a part of their science. But statistics is not a science; it is a method of counting applied to social phenomena. There are two conditions for the existence of a state—territory and population. The study of the former is social geography; that of population is demography, one of the parts of social anatomy, and this includes social histology and even ethnography. But demography must deal with functions and growth as well as with parts and organs, and so it has intimate relations with social physiology.

The work of Nitti was published in Turin in 1894. The French translation has some important additions from the pen of the author. The dedication is addressed to Loria. The work is divided into two books, the first of which is historical, the second gives an exposition of the author's doctrine of population.

In the historical part (pp. 9–112) there is a treatment of the historical causes of the principal economic doctrines of population. The author gives a brief summary of the positions taken by various writers from the ancients down to our own day. The economic doctrines are regarded as reflections of the economical conditions of each period and of the optimistic and pessimistic *Weltanschauung* of each writer.

The second book is the argument of the author. A table is given to show the "progressive abandonment" of the teaching of Malthus, and a survey presents the central ideas of Bodin, Suessmilch, Malthus,

Darwin, Spencer, Guillard, Marx, Loria, Dumont, who are selected as types. The author concludes that nothing of value is left of the system of Malthus. The defenders of Malthus and of the form of his doctrine now taught will object to the statements of their position. There is an absence of a complete and sharply defined definition of that position.

The first argument of Nitti turns on the experience of Europe. He claims that it contradicts the "law of Malthus" who predicted that population would double itself in twenty-five years. The fact is that population has not increased at any such rate in Europe or in the United States.

The means of subsistence have grown far more rapidly than the population. Unproductive consumption and pauperism are the necessary consequences of our vicious form of distribution of wealth and do not arise from the excessive multiplication of the human race. Statistics of wealth and population are given to illustrate this idea.

The chief error of Malthus is that he sought the law of population in the world external to man, whereas he should have sought it in man himself. *Population has always an organic tendency to adapt itself to the means of subsistence.* This italicized phrase is central in the argument, but it does not seem to add anything to Malthus. It is no great discovery that population and subsistence will somehow come to equilibrium, even if, as in India, it requires the death by famine of 12,000,000 people to secure the balance.

The author shows that there is a relation between the price of grain and the number of marriages and births, which simply shows that the instincts of the people accord with the teaching of Malthus as to "moral restraints." He also shows that when there is a high birth rate there is also a high death rate, which again confirms a teaching of the Malthus school that if man will not voluntarily and intelligently balance births and food there are natural forces which will correct his error at enormous cost of life.

The author very properly shows that many famines in the past were due to a defective organization of transportation and taxation, not to excess of population, and that with international commerce these evils may be greatly diminished.

Taking up the question of "subsistence" he shows that luxury grows with the capitalist class and is copied by the poorer people who are borne on to extravagance by the necessary law of imitation.

But for this wasteful and injurious consumption the land could support a much larger population. Much is made of this "fatal law of imitation," as if a man with ten dollars a week were compelled to buy broadcloth and wines because his employer enjoys them. The budgets of workingmen, collected by Engel, Gould, and the Le Play people, are cited in proof of this terrible law which is declared to be a decree of fate in stronger terms than Malthus ever applied to his law.

Levasseur's analysis is employed (p. 143) to illustrate the flexibility of the average density of population which can be supported at various stages of civilization. In the period of barbarism this average is very low, at most only two or three to the square kilometer. In the pastoral state the rate remains low,—as in Turkestan 0.5—2.7 to the square kilometer. In an agricultural community 40; in an industrial community 160; in a commercial nation there is no limit. As only a few races have reached this last stage the earth seems far from full. Provisions of a future rate of population depend on too many unforeseen elements to be of any value.

Births vary between 20 and 50 to the thousand of inhabitants, and the oscillations between these points are not due to mere biological causes but to an economical and social law which varies with the civilization and the economic system. Then follows (p. 147) a discussion of these causes which deserves attention. They are classified under these categories: psychical and moral, religion, morality and æsthetic influences; social causes,—political organization, social classes; economic causes, chiefly the mode of dividing wealth. Many points in the discussion of pessimism, the French literature of lubricity, and of the degenerates generally remind one of Max Nordau. Pessimism itself is explained by the psychological influence of an industrial system which leaves the workingman no hope of rising by individual effort.

The excessive birth rate of India is ascribed to "political" oppression; by which is meant the hopeless wall of caste. Nothing is said of the religious beliefs connected with ancestor-worship as a cause of early marriages in India, although this is noticed in relation to the Chinese family. From the preceding discussion and induction a "law of capillarity" is formulated. A high birth rate is possible only when the phenomenon of social capillarity does not exist or exists in a feeble degree. Countries which have an absolute government, and which eliminate or restrict this phenomenon, have, other things being equal, a birth rate much higher than countries under a democratic rule.

The economic causes of excessive population are regarded as most important. Loria is followed closely at this point. So long as there was unoccupied land population and subsistence was in equilibrium, either because the earth yielded plenty or because its infertility determined a low rate of procreation. The author does not mention the balancing weights of famine, hardship, infanticide and war which figure so greatly in savage life. The emphasis is laid on the assertion that capitalists urge on the production of children in order to have a surplus of laborers, thus keeping up the rate of profit and depressing the rate of wages. Whatever criticism may do with Loria's subtle argument it will always seem entirely superfluous to offer inducements to the proletariat to produce more children. What should be said of this sentence (p. 185)? "Nothing is neglected by the capitalist class—counsels, incitements, relaxation of morals—to push the poor to bear more children."

The misfortunes of the poor are not due to their improvidence and to the excess of the birth rate among them, but the excessive production of children is caused by the demand of manufacturers for more hands (p. 189). The employment of women and children (p. 200) is spoken of as a necessary consequence of capitalism. The man who receives a low salary is compelled to have more children to work for the family support (p. 208). English trades unions and legislation have proved that the employment of children is by no means a fatal necessity.

Two corollaries are drawn from the economic argument (p. 222): (1) The lower the economic situation and the moral sentiments of the working classes, the more surely are they impelled to seek purely sensual enjoyments, and thus an excessive fecundity follows. (2) Every amelioration in the general diffusion of wealth acts favorably on fecundity, that is, reduces it to reasonable limits. His explanation is that people who have higher pleasures are not so sensual. Then he cites the United States and the small landowners of France as illustrious examples of the virtue of moral restraint, the very people whom he seems to charge elsewhere with using detestable means of preventing births. In the corollaries he admits low moral sentiments as causes of fecundity, whereas his argument seems to require him to ascribe the low morality to low wages. He inclines to accept Spencer's theory of high individuation as a check on fertility, but does not adequately and clearly show how it can be of any service within that part of the future which is of any practical interest to living men.

The final formulation of the law of population Nitti states as follows: "In every society where individuality is highly developed, and where the process of socialization has not destroyed all individual activity; in every society where wealth is highly subdivided, and where the social causes of inequality are eliminated by an elevated form of coöperation; fecundity will be kept in equilibrium with subsistence, and the rhythmic variations of demographic evolution will give no cause of terror to humanity."

After saying that this "scientific law of population" gives the mortal stroke to Malthus' treatise and to the theory of the classical economists, he writes: "But we hasten to add that, even when Malthusianism has been completely abandoned; when his principles, which appear to be as solid as granite, have been destroyed and reduced to powder under the dissolving action of the truth; when the doctrine we have just described shall be recognized by all as true; and when society shall have accepted the principle of coöperation, even then the work of Malthus will appear worthy of the highest admiration." The grounds for this admiration of an empty bubble are not stated.

Fr. Nitti's book is very learned and clearly written, and reading it is rendered a pleasant task on account of its interesting style.

Nitti makes a valuable contribution to the discussion of causes of extreme poverty. Proletarian excesses are by no means the only causes of distress. Parasitic children of extravagance and luxury must bear their share of the responsibility, and the unequal distribution of the product of industry is admitted by all economic writers who advocate coöperation. In placing emphasis on the defects of the economic system, and in calling attention to the vices of luxury Nitti has brought a neglected and unwelcome truth into strong light.

C. R. HENDERSON.

The New Obedience. A plea for social submission to Christ.

By WILLIAM BAYARD HALE, Mission Priest of the Church of Our Savior, Middleboro, Massachusetts. New York: Longmans, Green & Co., 1897. Pp. 191.

A FASCINATING, trenchant, searching volume. The ideals and modes of reasoning are mediæval, monastic, and scholastic; the illustrations have the freshness, vividness, and force which keen observation and a sympathetic heart give to the author's style. The chapters will